

ILLUMINE THE
PRESENT

CONTEMPLATE
THE FUTURE

SURVEY
THE PAST

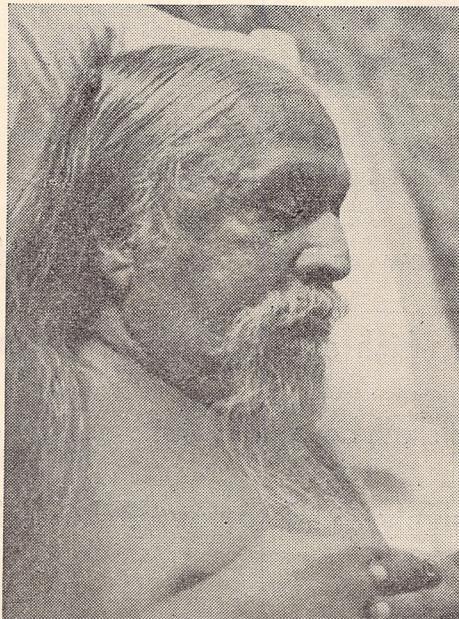
New Age Integrator

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SRI AUROBINDO

August 15, 1872 — December 5, 1950

You have the Word and we are waiting to accept it from you. India will speak through your voice to the world.

—Rabindranath Tagore

Love is the keynote,

Joy is the music,

Power is the strain,

Knowledge is the performer,

The infinite All

Is the composer and audience.

We know only the preliminary dis-

cords which are as fierce as the har-

mony shall be great; but we shall ar-

rive surely at the fugue of the divine

Beatitudes.

—Sri Aurobindo

Eyes On Asia

During the past few weeks the American people have directed their attention to Asia with a more serious and concentrated concern than perhaps ever before, not even excepting the most crucial days of our Pacific operations during World War II. That concern reached its highest pitch when General MacArthur was relieved of his Army command in Korea and his occupational responsibility in Japan. It was an incident in which an American of great prestige and power dramatized the overall problems confronting us in the Far East and swept them into the agitated emotional current of partisan politics and international rivalries. Perhaps no single circumstance or situation has done so much to press the Asian issue to the fore in the minds of the American people in particular and the Western world in general.

This is well. It is important. It is necessary. Asia must be seen and known for what she really is and her voice respectfully heeded. She will no longer remain docile and subservient to the great material might of the West; she demands a hearing in the world's councils second to none, not on the basis of size or numbers or political beliefs or physical strength, but on grounds of her ancient culture, her awakened ambitions, her present aspirations and her common humanity.

The attitude of the West toward the East must, under compulsion if not out of wisdom and choice, be drastically altered from what it has been. The East can no longer be relegated in Western minds to a subordinate position. With us in America the question can no longer be Europe *or* Asia; it must be Europe *and* Asia. We have opportunities and obligations in both directions; we have armies on both continents. Towering military leaders have directed our forces in both fields. General Eisenhower is the military symbol of our might in Europe as was MacArthur in Asia.

Our role in Europe is clearer than is our role in Asia. The Europeans are our nearest neighbors, closer in racial relationships and linked to us by more common interests. The Orientals are not only farther removed geographically, racially and culturally, but our association with the Asiatics has until now been relatively slight with the result that our understanding of these people and the problems peculiar to them falls far short of what is required for establishing and maintaining mutually good, right, harmonious and fruitful relations.

But all this is due for early and drastic change. Asia is now awake. She is on the march. She is becoming aware of her potential strength, asserting her simple human dignity, demanding due considerations from the powers of the West and determined to work out her own destiny according to her own genius. She will no longer accept domination from without

in any form nor will she tolerate undue interference from alien states no matter how honest the purpose, how benevolent the motive. This is India, this is China today. They insist on self-determination and we may trust the comparatively near future to prove that they will not suffer the impositions of an alien ideology whether it be Soviet Communism, British Socialism or American Free Enterprise as these several systems function today. There appears to be sufficient evidence to reasonably conclude that the Asiatic countries will adopt and use only that to be found in existing systems which, in their best judgment serves their purpose as they struggle through trial and error to leave behind their age-long state of semi-somnambulance and enter fully awakened and cosmically energized, into a future of their own making and in accordance with their racial and nationalistic needs.

Since it is in the East where the international tangle is at the moment the most difficult and the most challenging, and since it is moreover in this area that our policies are most confused and our actions least consistent, it is only natural that General MacArthur, as the preeminent symbol of Western attitudes and actions in the Far East, has become the storm center he now is of both national and international policies relative to problems in this area.

The MacArthur incident involves personal issues, domestic problems, national policies and international controversies. How these will turn out in their several particulars remains to be seen. But no matter what the conclusions arrived at regarding any of the specific issues, be they good or bad, right or wrong, it seems certain that the event in its totality will carry the world a step forward. Over and above the recent furor, the hysterical acclaim accorded a returning hero, the censure levelled at a leader who could not please all factions, the sharp debate that it has stimulated from every corner on Main Street to the halls of Congress and in the Capitals of the world, it is Asia's place in the scheme of things that is being decided in an open planetary forum.

That this world-wide discussion will at least set into motion added forces that will tend to correct the present imbalance between East and West seems certain. This conclusion does not presuppose a settlement for or against any of the particular issues under discussion but it is based on the assumption that out of the general circumstance both the East and the West will experience a wider awakening and enter into a clearer recognition of the elemental energies that are arousing humanity toward actions designed to scrap patterns of cultures and civilizations that have fulfilled their purpose and make way for new forms more suitable to the needs of the expanding life of this day of fresh revelation and added powers.

To the East the wider awakening brings an increased sense of its potential power, its innate worth, its distinctive mission, and its indispensable role in creating the new world society. To the West the wider awakening leads to a greater knowledge of the East, and prepares the way for a recognition of Asia as a fully accredited partner in the creation of the new world order and as a bearer of spiritual values that must needs be incorporated into the world organism before mankind can attain to its proper flowering and full fruitage.

If the paths leading to these higher goals are rough and hard, the feet that tread them are rudely shod. In the words of Sri Aurobindo, "All would change if man could once consent to be spiritlazied; but his nature, mental and vital and physical, is rebellious to the higher law. He loves his imperfection."

Apropos, too, to the present confusion of thought and the real or apparently contradictory lines of action taken by peoples and their leaders are these further words of Sri Aurobindo's: "The hand of the divine Artist works often as if it were unsure of its genius and its material. It seems to touch and test and leave, to pick up and throw away and pick up again, to labour and fail and botch and repiece together. Surprises and disappointments are the order of his work before all things are ready. What was selected, is cast away into the abyss of reprobation; what was rejected, becomes the corner-stone of a mighty edifice. But behind all this is the sure eye of a knowledge which surpasses our reason and the slow smile of an infinite ability."

The Ideal of Human Unity

"As regards the actual conditions of the moment it may even be admitted that most men nowadays look with dissatisfaction on the defects of the United Nation's Organization and its blunders and the malignancies that endanger its existence and many feel a growing pessimism and regard with doubt the possibility of its final success. This pessimism it is unnecessary and unwise to share;

"If man is intended to survive and carry forward the evolution of which he is at present the head and, to some extent, a half-conscious leader of its march, he must come out of his present chaotic international life and arrive at a beginning of organized united action; some kind of World-State unitary or federal, or a confederacy or a coalition he must arrive at in the end; no smaller or looser expedient would adequately serve the purpose.

"The thesis we have undertaken to establish is the drive of Nature towards larger agglomerations and the final establishment of the largest of all and the ultimate union of the world's people still remains unaltered; this is evidently the line which the future of the human race demands and which conflicts and perturbations, however immense, may delay, even as they may modify greatly the forms it now promises to take, but are not likely to prevent; for a general destruction would be the only alternative destiny of mankind."

—SRI AUROBINDO.

THE HEBREW ALPHABET

A Series of Cosmic Glyphs

BY CORINNE HELINE

III BETH

BETH is the second letter of the Hebrew Alphabet and the first of the Doubles. It represents the great Feminine principle of God. With Aleph, Beth forms the connecting principle between the heavens and the earth. These two Sephiroth, therefore, have a permanent place in all manifestations of Divinity as Creation. Throughout the highest heavens all principles abide unmanifested in their perfection. When the opening of the doors into the lower realms or worlds is accomplished, Aleph and Beth are the two channels that bear the highest eternal qualities through into manifestation.

Cosmically interpreted, Beth is the supreme Feminine Principle in exaltation. In Beth is held the cosmic archetypal pattern of all forms that exist upon the earth. Beth in Hebrew means house. Many Biblical sanctuaries were located in Beth, notably, Beth-el and Beth-le-hem.

Astrologically, Beth stands for the cosmic Lunar emanations through which the hidden occult forces have full sway.

As Aleph is representative of the perfect man, the other letters are manifestations of the different organs of this perfect body and the qualities behind them which tend toward this consummate perfection. Beth has been termed the "mouth of man", because it is recognized as that into which anything could enter and from which anything could come forth.

Numerologically Beth is Two. The duad has been called the "interval between the multitude and the monad."

Duality introduces the fatal alternative to Unity. In this fact we may discover the significance of the fallen column in the Masonic Craft as well as the prominent use of black (correlated to the feminine) in connection with Temple ritualistic observances. Black belongs to Beth, for it holds all colors in repose as white (Aleph) contains all colors in activity.

E-flat, the key to the moon's exaltation, is the keynote of Beth. Its key word is Formation.

The Tarot figure is the High Priestess Isis crowned with the moon. She is sitting on her throne; on her head rests the crown of power and across her heart lies the badge of honor. In her hand is the closed Book of the Law (the occult truths of Polarity), the secret of generation and re-generation which must be concealed from the unworthy.

With the full manifestation of her power, the moon will no longer be her diadem. It will rest, instead, beneath her feet and she, like Aleph, will be crowned with the glory of the sun. Then man's physical body will be lifted beyond the limitations of disease and death. Man and woman will be equal in the world and the song of Solomon will know the noble fulfillment expressed by its author when he sang, "The king's daughter will be all glorious within."

Words Beginning with Beth (B)

Word	Meaning
BAAL	<i>Worship of all things</i> (Phoenician Sun God)
BABEL	<i>Confusion, consciousness of lower sense life.</i>
BALAH	<i>Destroyer, corruption of high ideals</i>
BAMAH	<i>High place</i>
BAPTISM	<i>To bring to sight of, or clairvoyance</i>
BARAH	<i>Lightening, power of massed forces for good</i>
BARNABAS	<i>Son of consolation, an Initiate whose presence bestows blessings</i>
BARTHOLOMEW	<i>Brotherly, unified consciousness of an illumined one</i>
BARUCH	<i>Blessed</i> (First disciple of Jeremiah)
BASHAN	<i>Fruitful</i>
BETHEL	<i>House of God</i>
BETHLEHEM	<i>House of God's bread</i>
BEER-LAHAI-ROI	<i>Well of living One sees me. Contacting divine processes of Initiation</i>
BELIAL	<i>Worthlessness</i>
BENJAMIN	<i>Son of right hand.</i> The beloved of the Teacher
BEN-ONI	<i>Son of sorrow, the highest light born through pain</i>
BETHANY	<i>House of dates, fruitfulness in spiritual attainment</i>
BETHSAIDA	<i>House of fishing, center of initiatory instruction</i>
BILHAH	<i>Modesty, important to attainment</i>
BREAD	<i>Spiritual sustenance</i>
BACA	<i>Valley of weeping (Balsam trees)</i>
BALAAM	<i>Enchanter, occult powers misused</i>
BATH-SHEBA	<i>Daughter of Sheba or Seven, a cipher of Initiation</i>
BEULAH	<i>Married</i>
BEULAH LAND	<i>Close affinity between a people and their race spirit</i>
BOAZ	<i>Swiftness</i>

* * * *

This is the third article in a series on the Hebrew Alphabet. The series will continue until all twenty-two letters have been covered. Back numbers available at 20 cents each.

Nature's Ceremonials

BY CORINNE HELINE

II

A TRYST WITH SPRING

To the degree that man learns to attune himself harmoniously with the rhythms of nature does his wisdom increase. Busily engaged in objective activities and enmeshed in worldly interests, rare indeed is the mortal who takes time to cultivate that unworldly reverence which opens doors of spiritual vision and knowledge.

When the new sun is born at the time of the Winter Solstice, the sublime Symphony of Spring begins to reverberate in the heart of the earth. This ecstatic rhapsody awakens the Plant Kingdom from its post-harvest slumber and by its vibrant and harmonious pulsations causes sap to ascend, buds to form and burst.

This Symphony flows out in soft, subdued tones during the month of January. Its rhythms, barely audible, become more modulated during February and then the music is plainly discernible. In March the modulations increase, each tonal measure being fraught with new power. All nature becomes alive with activity, redolent with beauty and fragrance. By the time of the Spring Equinox the Symphony has attained to the full splendor of its climactive power.

The old expression "spring in the air" has a profound occult significance for the mystic. He sees more than the bare, bleak trees beheld by earth-dulled eyes. Early in February, as a reflex from spring's great symphony, a mist of color arises from the earth and enfolds each tree and plant in luminous veils of softest pink, silver and green.

Ancient Temple neophytes were taught to use these waves of color (the new life force of springtide) for renewing and invigorating their depleted life force, with the result that long life and abounding health became their natural heritage. The spring urge to commune with nature remains with us as part of this long past and half forgotten memory.

The "little folk" of nature are such an important and fascinating feature of the Tryst with Spring. Minute, ethereal, delicate and lovely, they appear and disappear like some airy fantasy. Enmeshing themselves in the soft veils of color mist which arise from the earth, they busy themselves embellishing etheric patterns of the Plant Kingdom. Each tree and shrub is surrounded with an etheric prototype. Nature spirits adorn these with a shimmer of sheerest pink that later melts into silver and finally merges into softest, tenderest green.

The bright Messengers of Light whom we call Angels influence and

control the inner workings of nature. The "little folk" act entirely under their direction. These minute beings seem to work in relays. They come in dainty processions, presenting themselves before the Angels who bless them for their forthcoming activity. As the Angels breathe upon each fairy worker it instantly shines forth in the color with which it is to work. Angels think and speak in color and, by some undefined alchemy, endow their charges with ability to work with a specific color.

In our Tryst with Spring we noted a wild peach tree adorned with clusters of alternate pink and white blossoms. As the Angels blessed each tiny worker its robe assumed a tone of pink or white and it went unerringly to poise itself gracefully upon a flower petal bearing its own distinctive color.

The motion and movement of both Angels and nature spirits are in complete accord with the glorious Symphony of Nature that becomes clearer and more powerful as spring advances. Finally the etheric pattern type for all the Plant Kingdom is complete. Its forces then merge into and unite with the outer physical form of trees and vine. Not until this period does blind, insensate man become aware of the miracle of spring.

Color

Color! Color! Color! Humanity is rapidly becoming color-conscious in a most practical way. The January 1951 issue of RAYS FROM THE ROSE CROSS carries an article on Thinking in Color, telling how individuals "see" color in connection with emotional states and such abstractions as numerals. To CHIMES for Dec. 1950 and January 1951, the Rev. Richard Minugh contributes an Introduction to Color Therapy wherein he proposes re-establishing our "Divine birthright of Perfection . . . by releasing tensions caused by color-imbalance." He makes reference to the effective use of color in the Healing Temples of Light and Color at Heliopolis, in ancient Egypt, Greece, India and China. Further, he applies the use of color vibration to the seven great centers of the physical body. All of which, we are led to add, brings into focus Corinne Heline's Healing and Regeneration through Color, a forerunner of much that is appearing on the subject today.

COLOR - MUSIC PAINTINGS

Wagner dreamed of the union of the arts. This came into actuality in a recent program given at the Belmont Galleries in New York by an artist named Belmont in a series of Color-Music Paintings that brought forth the acclaim of such artists as Walter Damrosch, Katherine Cornell, Maurice Ravel and others. Belmont's "intrepid genius", wrote a Parisian critic, "cleared the path for a profound ideology". Another declared the artist to be "the only one who has ever revealed the unrevealable".

POPULARIZING THE LIBRARY

In a two column account, Time, Jan. 8, '51 reports how an Atlanta librarian increased the use of his institution at all points to quite an astonishing degree by brightening the rooms with suitable colors—eggshell white, canary yellow and lime green—and also by introducing soft background music. New lighting effects were also installed to bring added comfort and pleasure to the patronizing public.

Everywhere, within and without, we behold the light emerging from out of the darkness.

American Academy Of Asian Studies

What promises to become an important historical development in the cultural relations between the East and the West has just come into being with the establishment of the American Academy of Asian Studies. This is a graduate school dedicated to developing international understanding between Americans and the peoples of Asia. Quite naturally and logically this institute is located in the cosmopolitan city of San Francisco where America has established its strongest cultural link with the Orient.

This is no mere "letter head" institution. It is not just a dream, projected by one or more idealists, awaiting actualization. It is already a functioning institution with an advisory board and a faculty made up of internationally known figures in the field of education in particular and in world affairs in general. The Advisory Board includes Carlos P. Romulo, Secretary of Foreign Affairs, Philippines; Robert D. Sproul, President, University of California; J. E. Wallace Sterling, President, Stanford University; Madame Vijaya Lakshmi Pandit, Ambassador from India; Asad Al-Faqih, Ambassador from Saudi-Arabia; and Luang Vichitr Vadakarn, Former Minister Foreign Affairs, Thailand.

Among the faculty members is Judith Tyberg, Ph. D., who is recognized as one of the ablest Sanskrit scholars in America. In recognition of her work in this and related subjects, she was granted a two-year scholarship by Benares University for further studies along her chosen specialty—of which she took full advantage, thus providing her with yet richer experience for teaching the courses assigned her in Sanskrit, Hinduism, the Bhagavadgita, the Veda and the Upanishads.

Dr. Frederick Spiegelberg, a member of the Department of Asian Studies at Stanford University, is director of Indian and Tibetan studies. In this field he is supported by Dr. Haridas Chudhuri of India and the Tibetan Llama, Tokwan Tada. Prof. Allen W. Watts, whose recent book *The Supreme Identity* is reviewed in this issue, conducts a class in Buddhism and another in comparative Psychology, East and West; also an Integrating Seminar.

The work of the Academy commenced on the day of the last Vernal Equinox, March 20th. Very obviously, this date was chosen in the light of the Ancient Wisdom which the Academy will do so much to restore to the world, particularly the Occident. No more favorable time can be found for launching any new undertaking than the Spring Equinox when the Gates of Aries open and the zodiacal Hierarchhy that presides over the beginning of things pours out the creative energies that give growth to whatever is then conceived, formulated or put into action.

"The emphasis on the spiritual background of all aspects of life in the

proposed studies of religions, philosophy, language and literature, art and customs of Asia is based on the founder's conviction that all material conditions, economic as well as political, have their ultimate bases in the structure of the underlying consciousness and cannot be grasped without a deep understanding of this all important factor."

So ends the paragraph. In the Academy's first "catalog" which carries the complete program for the Spring Quarter or Pilot Semester as it is called, it is pointed out that "The peoples of Asia comprise more than half the population of the world. From them have sprung civilizations of great antiquity which are now renewing their ancient vigor by a process of cross-fertilization with the civilization of the West. If we are to preserve close and intimate relations with the nations of Asia we must develop in our own country an interest in the cultures of the East of a quality which will command the respect of Eastern scholars, and on a scale which will in time spread its influence among the general public."

It is also the purpose of the Academy to provide the necessary foundation for successful cooperation with Asian countries through diplomatic and commercial channels as well as through the cultural. The Academy envisions a role that will help us not only to a broader knowledge of oriental culture and a better understanding of Asian peoples, but to widen the horizons of our own outlook which at present is definitely bounded by a provincialism "in the sense that our civilization is purely Western."

Commenting editorially on this notable enterprise the *San Francisco Chronicle* said in part: "Our interest is particularly drawn to the fact that the Academy emphasizes the spiritual background of Asians, in the conviction that all material conditions, economic as well as political, have their ultimate bases therein. An 'intensive and sympathetic understanding of the minds of Asia' is sought. We think this approach is all-important and wish some members of Congress had a better appreciation of it. If they had, there would be more understanding and less misunderstanding of the problems of non-Communist Asia and of the way for Americans to deal with them."

The day has come when East and West must meet in an understanding that will merge the specialized contributions that each can make toward a synthetic world culture, eventualizing in what our own Thomas Jefferson called the Universal Community of Man. It is to further the attainment of such ends that the newly founded American Academy of Asian Studies has come into being. May its growth be rapid and substantial and its achievement commensurate with the vision and idealism of its founders.

For further information, address The American Academy of Asian Studies, 221 Sansome Street, San Francisco 4, California.

The Passing of An Avatar

SRI AUROBINDO

August 15, 1872—December 5, 1950

BY FRANKLIN MERREL-WOLFF

"Whosoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth.

"For the deliverance of the good, for the destruction of the evildoers, for the enthroning of the Right, I am born from age to age."

From *The Message of the Gita*, ch. IV, verses 7 and 8, as translated by Sri Aurobindo.

That the times in which we live bear the mark of the "fading of the Dharma" and the "uprising of unrighteousness" in exceptional degree has long been evident to many of us, who have, therefore, been alerted for Avataral Descent in one or more embodiments. For those who are spiritually awake the signs of such Descent, in more than one embodiment, currently or within the recent past, have not been lacking, so that, indeed, a time of exceptional darkness has also been the occasion for the manifestation of rare inner Light. Among these embodiments the late Sri Aurobindo stands out as one of the most luminous figures of all historic time. It is but fitting, therefore, that we should direct at least some portion of our thoughts and regard towards this man who in rare degree manifested the Divine Nature and Wisdom.

Sri Aurobindo was born in 1872 and passed from physical embodiment on the fifth of last December. Rarely have we known lives so packed with accomplishment as were the seventy-nine years of this man. His formal education began in England at the age of seven and was completed at Cambridge. His life-work began in the secretariat of the Gaekwar of Baroda and soon extended to the teaching of English and administrative work in Baroda College. It was not long before his interests were drawn into the field of Indian politics and in the years just preceding 1910 he became the leader of the independence movement. In fact he originated the technique of non-cooperation which was later continued so effectively by the late Mahatma Ghandi. Like other such leaders he experienced arrest and waited a year in jail for the trial which ultimately cleared him from the accusations brought against him.

This year was the turning point in his life, for, while on one side he faced the harshnesses of incarceration, yet it was during this night of physical life that there began for him the Illuminations and Realizations which opened the way for his primary life-work. So, when at last acquitted, he left forever the political and professional fields, retired to Pon-

dichery, the French territory in India, and there spent the remaining forty years of his life in a rarely productive retirement.

For the biographer, able to trace only the tangible events in a human life, the final forty years might well seem poor in the material offered; but for him who has metaphysical Vision, these were the great years which reveal One with a stature comparable with that of a Krishna, a Buddha or a Christ. These years saw the manifestation of greatness in two senses. First, there was a vast literary production, in both the mediums of prose and poetry, which is available to the scholar and which may be in some measure evaluated by the latter. The second and greater part of his labor lay in those unseen dimensions which only the few can ever truly evaluate. Along with this double labor, and really incidental thereto, an Ashrama was established, open to both sexes, and dedicated to the dual objective of individual Realization and the Spiritualization of the world in a sense that is not restricted to the human portion of that world.

Leaving this all too brief sketch of an extraordinarily full life-work, we must turn to an evaluation of the more tangible production of his last forty years. Aurobindo became a Yogi and a Rishi or, as the Buddhists would say, an Enlightened One. He was not merely *a* mystic but a master of mystical and Gnostic Consciousness with a comprehensiveness that does not seem to have been surpassed within historic times. His literary work was dedicated, almost exclusively, to the revelation of Gnostic Consciousness, in so far as that may be, and to the encouragement and guidance of effort upon the part of all who may respond, to the end that they too may know the Gnostic Realization. But he implemented this work with a most unusual scholarly equipment, in both Oriental and Occidental material. While this equipment is strongest in the Vedic and Yogic philosophical, and general literary, linguistic and historic sense, yet there is not lacking a considerable understanding of Western science, save only that phase of science of which mathematics is an essential part. Along with all this, Aurobindo was thoroughly trained in, and a master of, the English language in both the forms of prose and poetic literary production, and thus for the first time in the history of Indian Gnostic contributions we have original production in the language of the reader of English, and in terms adapted to the needs of the modern mind; all of which results in a product of far more value than the translations of ancient Sutras composed for a mentality which is strange and often incomprehensible to us.

While it is true that Sri Aurobindo often speaks in pejorative terms of the mind and the reason, particularly in later writings, yet, his formulations, even in his poetry, are always highly rational and, therefore, intelligible. The reader does not have to labor with the unintelligibilities which

are so often the curse of mystical production, as in the case of Jacob Boehme. Perhaps, despite himself, Aurobindo found it to be impossible to cease being reasonable, and the reader may well be thankful for this. The writer would class him with Shankara as being one of the two clearest and most rational of mystical philosophers. And further, Aurobindo rarely, if ever, imposes intellectual violence upon the reader, since he avoids categorical assertion and denial in the highest degree possible, though the authority of Direct Realization is such that the categorical form can not be completely avoided. He suggests possibilities or difficulties for the reasonable consideration of the reader and in his philosophic writings and letters ever seeks to lead the understanding by argument, rather than to compel it by authoritarian pronouncement. The result is that the thoughtful reader is often convinced away from his previous pre-dilections and, when not convinced, yet feels that Aurobindo permits and respects his differing view. Of all the merits of this great man, this is not the least.

Lack of space prevents saying more than a word concerning the substance of Aurobindo's Yogic philosophy, but we would fail in the sketch of this man's life and thought if we did not say something. In the main, he continues in the current established by the Vedas, the Upanishads and the Gita and, in so far, is in accord with the established Indian tradition. But he derives from, or superimposes upon, that current an interpretation which, in certain important respects, diverges radically from views that have been predominant in India, particularly the views of Srishankara-chharya and the Mayavadins. He teaches a philosophy of universal Realism as opposed to the Mayavadin universal Illusionism. Hence, for Aurobindo, the attainment of Nirvana, while a preeminently valuable achievement, is but the beginning of a process which returns to the world in order that transformation may be effected in the evolution, whereas, for Shankara and the Mayavadins, the evolution is simply irrelevant and Nirvana a culmination. For Aurobindo, world process and development remain significant even for the Divine Life.

The Crown of Sri Aurobindo lies in this that through him the Divine has been drawn down into the mundane field for its spiritualization in a degree and sense that has rarely, if ever, been realized heretofore, and thus He is truly an Avatar.

Hail to Thee, Thou Man-God!

Small is his work, even if he succeeds, who labours for his own salvation or the salvation of a few; infinitely great is his, even if he fail or succeed only partially or for a season, who lives only to bring about peace of soul, joy, purity and perfection among all mankind.

—Sri Aurobindo.

The Theologian Who Turned Novelist

LLYOD DOUGLAS

1877 — 1950

BY ALTHEA TURNER

About the time the first faint heartbeat of the New Age was beginning to be felt and needs were beginning to arise for people of character to help in New Age principles, Lloyd Douglas was born in the little Indiana town of Columbia City. Following in his father's footsteps, by the turn of the century he became a minister, having graduated from Wittenburg College, Ohio, and Hamma Divinity School.

Lloyd Douglas' first assignment was that of pastor of a little Lutheran church in Lancaster, Ohio. Later he became pastor of Lutheran Memorial, in Washington, D. C., where he also was Chaplain of the U. S. First Infantry. His interest in young people quickly took him beyond the orthodoxy of his position and he became Director of Religious Work at the University of Illinois, following which he became minister of St. James United, Montreal, Canada, First Congregational Churches of Ann Arbor, Mich., Akron, Ohio, and Los Angeles, California.

Early in the century Lloyd Douglas concluded that there were many people who realized their need for ethical and spiritual counsel but would not look for it in serious literature or didactic essay.

He wanted especially to help young people to see that there were certain underlying principles of life which when recognized and accepted exercise an influence, silent, subtle, yet powerful, which leads to gratifying fulfillments. He began searching for a way to waken these principles in the minds and hearts of people everywhere. And so the theologian turned novelist, and a parish congregation was expanded into a nation-wide audience of readers and a world-wide following through the picturization of several of his more popular works.

The Magnificent Obsession, written in his fiftieth year, was his first specific effort. Many publishers regarded the book as "old-fashioned" and decried the possibility of its being widely read, but as everyone knows, it proved to be an instant success as were also *The Green Light* and *Forgive Us Our Trespasses*, which followed. From 1920 to 1940 *White Banners*, *Disputed Passage*, *Invitation to Live*, and *Precious Jeopardy*, added to the author's popularity. These novels which all carry a spiritual undercurrent, have outlived and outsold most novels of a lighter content, thus indicating not only a readiness, but an eagerness on the part of people generally to lay hold of an invigorating idealism and fundamental spiritual principles if only they be presented in terms acceptable to the modern mind.

Lloyd Douglas said that his novels had been written in order to stim-

ulate "personality expansion." "If these novels are entertaining," he said, "I am glad, but they are intended to be inspirational."

For many years, his friends pleaded with him to write an intimate book on the life of Jesus the Christ. *The Robe* was his inspired answer to this demand. No one can read this book without being influenced by the story itself and by its spiritual overtones. Its tremendous popularity opened the door for *The Big Fisherman* which was his last published work.

Lloyd Douglas was a successful writer—a successful man. There are values, however, greater than worldly success and popularity. The Essence, that Divine Elixir which so subtly moves through human events and leaves its influence as Substance in the consciousness of the race, is the Invisible Influence which permeated the word as written by Lloyd Douglas. It is the EFFECT of his life.

Lloyd Douglas has left us. He carries his influence with him to fulfill his life in a different scene. Personalities fade into the background as time passes, but the Essence which vitalized the lives of countless readers of the written word of Lloyd Douglas, and that same Quality in his nature which inspired all who knew him, will be felt by generations yet unborn.

Kittie Skidmore Cowen

On April 16, the Rosicrucian Fellowship at Mt. Ecclesia, Oceanside, California, lost one of its oldest and ablest workers with the passing of Kittie Skidmore Cowen. For thirty years she had been associated with the Editorial Department during which time she was closely identified with the preparation of the *Rosicrucian Magazine* and the compilation of all of Max Heindel's many posthumous publications. She became an authority on the Rosicrucian teachings as presented by the founder of the Fellowship and as such was continuously consulted by students and teachers of the subject when questions arose relative to either facts or their interpretation. Both the Fellowship and the Rosicrucian Movement stand deeply indebted to the efficient and untiring labors performed by this devoted disciple of the Mystery Teachings of the Western World as given out by the Ancient and Honorable Order of the Rose Cross.

Immortality Now

Death is the question Nature puts continually to Life and her reminder to it that it has not yet found itself. If there were no sieve of death, the creature would be bound for ever in the form of an imperfect living. Pursued by death he awakes to the idea of perfect life and seeks out its means and its possibility.

Sri Aurobindo.

To promote the above truths and to help people to realize that death is an incident in life's unbroken ascent, an organized service came into being known as **Immortality Now**. It is selfless, impersonal and free from any direct or indirect personal or commercial interests. Those engaged in bringing home to people the liberating truth that life springs eternal perform their tasks anonymously. It is for those who wish to give, to help, to bring comfort to the bereaved, hope to the disconsolate, understanding to the perplexed and the spiritually unawakened. If you who read this have not yet become familiar with this unusual service send for information. No fees, no dues, no solicitations, nothing sold. Address Box 87, Utica, N. Y.

The Testimony of the Stranger

The following story is by H. C. Martin, Editor and Publisher of *The Postscript*, Covington, Ohio. It is dated June, 1948. We reprint it primarily for its deeper implications. In these extremely difficult times incidents such as these reported herewith serve to remind us of the fact and to emphasize the truth that we are ever companioned not only by the familiar personages around us but also by "strangers" who are not unaware of our thoughts, aspirations, and needs, and who are able to manifest themselves to us when occasions seem to warrant their appearance.

If this be granted as a fact, it is not so difficult for even the skeptical minded to entertain the possibility of the equal nearness of invisible spiritual intelligences of yet higher degrees of *illumination* who can and do come to our assistance when rightly invoked and in order to minister to real need.

Our world of experience is enlarging with such amazing rapidity. It will not be long before our conscious environment will include realms yet sealed off from the direct perception of the many and inter-communication between the planes will be no stranger than is the passage today from one continent to another.

Mr. Martin's recital follows:

During my illness this spring, a prominent business man from Greenville, Ohio, called upon me with a singular story. He said he had just been informed by a minister in his city of a most unusual happening, and he had been so impressed by it that he had made a long distance call to the parties involved to verify the remarkable occurrence. This is what he learned:

One day in April a Christian man and his wife, residents of Chicago, were driving along a highway near that city when they overtook an aged man walking along the road, and they stopped to give him a lift. Since the husband and wife occupied the front seat of the car, the Stranger entered the back seat. As they drove conversation turned to The Lord's Return. After a while the Stranger said: "The Lord's Return is nearer than you think." After these words he remained silent and did not enter the conversation further. In glancing around the wife discovered the man had disappeared. The car had not stopped, so he must have left it while in motion. At the first filling station, where the driver stopped for gas, he told the attendant of the Stranger's action and the conversation. To his amazement the attendant said, "This is the fourth time this has been reported this morning."

About the same time, a similar incident was reported in "The Kingdom Digest," a magazine printed in Los Angeles. This happened near Bakersfield in that state. It was practically identical. An aged man had been picked up by a Christian man and his wife and after testifying in the same words disappeared from the car.

I published both incidents in the May 15th issue of *The Postscript*. At the same time I asked if any of our readers knew of similar circumstances and if so to verify them personally and report them.

This brought forth immediately a letter from a minister's wife in Jamestown, N. Y., with whom I have a personal acquaintance. She stated that the very same week, at a prayer meeting in that city a man and his wife had both testified publicly to a similar experience which had happened to them as they drove along a New York Highway. They were both devout and reliable witnesses.

(Concluded on Page 22)

Oriental Metaphysics and the Christian Religion

A BOOK REVIEW BY ROBERT ALDEN SANBORN

THE SUPREME IDENTITY. By Alan W. Watts, Pantheon Books, Inc., 333 Sixth Avenue, New York 14, New York. Cloth. 204 pp. Index 1950. \$3.00.

Alan Watts is at his best before a live audience. He is happiest in thinking his way through metaphysical and theological mysteries, and he is in his element when sharing the process and the profits. He has a talent for controversy in the spiritual and religious field. He smiles contagiously when he is engaged in the give-and-take with young students and his arguments are always helpful to their troubled minds in clarifying religious issues and loosening knots of subtleties. It is well to remember this when you read his wise and brilliant book. The mere reading of it is a one-sided transaction unless you reply to him.

I am only sketchily familiar with his biography. He was a devout Anglican priest for quite a few years. I know because I read last fall his remarkable letter in which he explained to his friends why he was resigning from his priesthood. You who read his book will discover the vital source of his revolutionary act when you come to his enthusiasm for Zen Buddhism. He has one foot in the cloud of Oriental metaphysic, Vedanta, Tao, Buddhism, and like sources; his other foot is planted in the ground of Christian mysticism, Augustine, Aquinas, and fellow saints. His head is equally distant between the two extremes, Oriental abstraction and Christian analogical realism, and his head is the point of balance.

Listen to this: (from page 72 of "The Supreme Identity.") "The true end of man according to metaphysical doctrine is the realization of the Supreme Identity, of **atma** and **Brahma**, of Self and Infinite Man as the self is the infinite act of identifying itself with the finite age. But the realization of the Supreme Identity, of the truth that the Self is the infinite and not the ego, does not involve the obliteration of the ego and of finite experience The point is simply that while the finite remains real, in the light of supreme knowledge, of the infinite Reality, the finite is by comparison nothing. . . . Its effect upon the infinite is as if it were not. . . ."

"Almost the same idea is expressed by St. Augustine: 'I beheld these others beneath Thee, and saw that they neither altogether are, nor altogether are not. An existence they have, because they are from Thee; and yet no existence, because they are not what Thou art. . . . Thou, Lord, madest them, who art beautiful, for they are beautiful; who art good, for they are good, who art, for they are. Yet they are not beautiful, nor good, nor are they as Thou their Creator art,—compared with whom, they are neither beautiful, nor good, nor are.'"

A man who is capable of bridging the distance between such apparent extremes,—made apparent by the will of the ego—is necessarily a lonely man on the human plane, as all who think beyond their fellow man are lonely, and he craves the companionship of minds as devout and fearless as his. Go along with him in his agreement with Ma-tsu, who was an exponent of Zen Buddhism, and who wrote, "In the Tao there is nothing to discipline one's self in. If there is any discipline in it, the completion of such discipline means the destruction of Tao. But if there is no discipline whatever in the Tao, one remains an ignoramus."

You should be comforted by Mr. Watts' profoundly Christian statement: "The very fact that a person begins to be interested in the spiritual life, in realization, in union with God, is a certain sign that the process of awakening has begun. . . . However much it may seem that the seeker and the Sought are poles apart, the very existence of the quest signifies an affinity between them. . . . In the words of St. Bernard, 'No one is able to seek Thee, save because he has first found.'"

In our act of worship, God reveals to us His love for His creation.

Other books by Alan W. Watts include *The Spirit of Zen*, *The Legacy of Asia and Western Man*, *The Meaning of Happiness*, *The Theologia Mystica of St. Dionysius*, *Behold the Spirit*, *Zen*, and *Easter: Its Story and Meaning*.

BOOK REVIEWS

THE PHILOSOPHY OF RELIGION—A Consideration of the More Profound Aspects of Religious Thought. William S. Morgan, Ph. D., S. T. D. Philosophical Library, Inc., 15 E. 40th St., New York 16. Cloth. 328 pp. Notes and Topical Index. \$6.00.

"There is but One Life. That Life is All Life, all of it, all of the time." The foregoing quotation well describes the central idea and ideal around which Dr. Morgan has erected a literary structure of no mean proportions. His building material has been drawn from many and varied sources—sources ranging from animism, totemism, mythology and fetishism to the philosophies of Kant, Spinoza, Locke and others of a later date—analyzing, synthesizing and extracting in support of his basic premise. But he has done even more in this monumental treatise demonstrating the oneness of all life.

"The keynote of this work is unity and harmony in the consideration of the problems of philosophy and religion," he states. "Both are considered from a viewpoint of 'A unitary principle such as will satisfy the intellect and heart of man.'"

—ELIZABETH HILL.

A HISTORY OF PHILOPOSHICAL SYSTEMS. Edited by Vergilius Ferm, Head of the Dept. of Philosophy, College of Wooster. The Philosophical Library, Inc., 15 E. 40th St., New York 16. Cloth. 642 pp including Notes and Topical Index. \$6.00.

In compiling this work Dr. Ferm brought together into one volume the contributions of many recognized authorities, each one writing on that particular phase of the over-all subject which is his specialty. Hence, this History covers a field that has its origin in ancient and medieval systems and includes the major trends of our modern day. (Copyright 1950).

Writes Dr. Ferm in the Introduction: "To the student-reader it may be said: If you will peruse these chapters thoughtfully, seeking an understanding acquaintance with the material contained in them in terms of the broad outlines of systems in their historical perspective, you may be assured that you will have reached a clearing which will bring light to what may have been an experience of clouded confusion of conflicting and unrelated thoughts and thereby have attained your own philosophical majority."

E. H.

KIERKEGAARD—The Melancholy Dane. H. V. Martin. Philosophical Library, Inc., 15 E. 40th St., New York 16. Cloth. 155 pp. Index of Persons, Subjects and Biblical References. \$3.00.

Outside of philosophical circles probably few Americans are familiar with the name of Kierkegaard, the Danish thinker "who sought to awaken unrest within the soul, to shatter a complacent humanism, to deride an easy-going clericalism, and to explode a dead orthodoxy." In this tragic personality the author found "a living philosophy of Christian life worked out through the agonizing struggles of his own soul." Dr. Martin insists that one must sense "utter guilt before God" and surrender himself completely, without claiming any "rights," in order to understand Kierkegaard's "strikingly unique and challenging way" of presenting Christian truth. —E. H.

1952—THE YEAR OF CRISIS. Wing Anderson, Kosmon Industries, 2208 W. 11th St., Los Angeles 6, Calif. Paper. 80 pp. \$1.00.

This author has a well established record for his prophetic writings, probably the best known of his books being Prophetic Years 1947-1953. Each year since 1938 he has added to the list with 1952—The Year of Crisis bringing the series up to date.

Mr. Anderson presents an unusual approach to his subject by a theory that there are four definite but varying cycles in the earth-life pattern. One cycle is of fifty-four years duration; a second is eighteen and a half years; a third nine years; a fourth but forty-one months. Each of these cycles follows a high-low rhythm which affects every phase of human existence. All four rhythms, he states, strike a low almost simultaneously in 1952 with a promise of tremendous crises involving inventions, our economy, war, terrestrial upheavals, etc.

If there is virtue in being forewarned that we may be forearmed, a study of 1952—**The Year of Crisis** will pay dividends in protection. Besides, this is a most interesting subject and well presented.

—E. H.

THAT YE MAY HEAL. Mary Ann Woodard. 1950. The Edgar Cayce Pub. Co., Inc., Virginia Beach, Va. Paper. 78 pp. Price \$1.00.

A manual for individual and group study of meditation for healing, compiled from the Edgar Cayce Records. Chapter IV gives specific directions for conducting group work for healing. Miscellaneous questions on healing are answered; esoteric interpretation of the Lord's Prayer is detailed.

FLYING SAUCERS—Portents of These Last Days by Sanctilean. J. F. Rowny Press, 705 Anacapa St., Santa Barbara, Calif. Paper, 370 pp. 50 cents.

This booklet, an output of the Sanctilean University of Arizona, is divided into three main topical sections. **These Last Days; Meteorological and Astronomical Portents; Flying Saucers and Related Phenomena.** Most illuminating is the handling of these prophetic subjects—subjects that claim our interest more and more as we realize that the known is not what it has seemed and the unknown is fast becoming known.

MASTER KEY TO THE UNIVERSE (John Ross McKenna's), edited by John T. Bunyan. 1950. The William-Frederick Press, New York. Paper. 20 pp. Price 50c.

This pamphlet is offered as a prelude to what the publisher refers to as "the forthcoming monumental work of John Ross McKenna, entitled **Master Key to the Universe.**" It covers in sketchy outline form, a vast range of subjects in the field of physical science.

THE INFINITE SELF. Frank Simon Hendrick. Willing Pub. Co., P. O. Box 51, San Gabriel, Calif. 1950. Cloth. 138 pp. \$2.00.

A book filled with the spirit of Truth and Light. **The Infinite Self**, the Christ Spirit within us, is written for the purpose of bringing greater understanding to those who truly seek after God and their own immortality through earthly experiences in form. Matter (form) is defined as crystalized Spirit. Man's purpose on this planet, says the author, is to discover that there is nothing anywhere but Spirit and that all life is Spirit acting upon itself.

—L. H.

CANADIAN TIM. Evelyn Whitell. Willing Pub. Co., Box 51, San Gabriel, Calif. Paper. 88 pp. \$1.00.

Spurred on by hope and an inner urge, a poor Chicago boy makes his way to the Canadian West and there, through following a Light that points the way, he makes his dreams come true. A beautifully narrated story by the author of **Service and Smiles; Psychology of Childhood, A Fortune in a Dime,**

FROM THE LIFE OF A RESEARCHER. William Weber Coblenz. Philosophical Library, Inc., 15 E. 40th St., New York 16. Cloth. 233 pp. and index of personalities. \$4.75.

An autobiography of a man whose research in the problems of heat radiation took him into such diversified fields as astronomy, botany, psychology, physiology—to mention but a few. Then, as a fitting finale to such investigation, came the development of mediumistic powers. The book is written in narrative form and, praise be, the author has a keen sense of humor.

—E. H.

THE ROAD TO HAPPINESS. Mabel Wilton. 1949. DeVorss & Co., 520 W. 9th St., Los Angeles 5. Paper. 66 pp. Price \$1.00.

"The Road to Happiness is paved with stepping stones," says the author and she devotes a chapter to each: Love, kindness, tolerance, charity, gratitude, cheerfulness, prayer, faith, honesty, forgiveness, humility, beauty. She lights each step with her own insight and offers a continuing beacon to those who travel the Path.

THE GATEWAY OF LIBERATION. Mary Gray. The Theosophical Press, Wheaton, Ill. Cloth. 121 pp. \$1.50.

There are so many who want and need a simple technique for self-discipline and meditation. This book is an answer to that need, outlining as it does steps required of the probationer or disciple advancing toward Initiation. Every Seeker finds sooner or later that he is an arena of contending forces. On this point the author writes: "A man must know . . . that all forces, both good and evil, lie within his own nature. These he must control and use. Force uncontrolled falls into vice, yet those forces . . . are just those which make his evolution possible." Control through knowledge is **The Gateway of Liberation.**

—E. H.

THOUGHTS AND GLIMPSES. Sri Aurobindo. 1944. Arya Publishing House, College St., Calcutta. Paper. 41 pp. 50c.

Short, pithy paragraphs conforming to the pamphlet's title.

NEHRU SPEAKS. Leonard S. Kenworthy, compiler and publisher. Brooklyn College, Brooklyn 10, N. Y. Paper. 8 pp. 5c per copy, 25 for \$1.00, 100 for \$3.

Quotations from Nehru on his life, his philosophy, on India, on Gandhi, on revolution, on socialism, on world community, on the future.

CHIMES, (Brea, California) April, 1951, carries a lengthy article on Mount Shasta. It discusses the odd earth formations or "stone circles" for which neither historical nor geological explanations are forthcoming. It also deals with the "Little People" or nature spirits that according to extensive testimony, inhabit the region. Most mysterious of all is the account it gives about a strange looking people, majestic in features, old yet virile, who occasionally emerge from their mountain secret retreat. The writer has collated a wealth of curious fact and fascinating legend in an exceedingly interesting article.

A e s t h e t i c s

We have received a most unusual publication from our friends in India. It bears the title **Aesthetics** and is published by the Youths Art and Culture Circle, R. C. Gupta, Editor, 139 Medos St., 3rd Floor, Bombay. This is rich in both literary and artistic interest, containing as it does such articles as **The Art of Caricature, Women and Culture, An Interview with G. B. S., A Short Note on Contemporary Indonesian Art** (with many native illustrations, Lee-pakshi Murals and more of like nature.) This magazine, published quarterly, is more than worth its price of twelve annas—about 25 cents American.

LIGHT IS THE WAY by Ida Hagen Marshall, author of "Tracings of Eternal Light." Published by the author, Sterling, Utah. Paper. 64 pp. \$1.00.

A series of timely messages received by the author from a higher source of providing guidance for those who are on the Path. It also contains prophecies concerning future planetary changes as seen through the eyes of the spiritual world. Comfort and understanding are in its pages.

DAILY MEDITATION by Isabel Poulin, with Introduction by Ernest Holmes. J. F. Rowny Press, Santa Barbara, Calif. 40 pp. Paper. .75.

An attractive little book for meditation on a variety of subjects with appropriate affirmation at the end of each subject. These meditations were first published in **Science of Mind**.

* * * * *

All books reviewed in these columns may be procured from the New Age Press, Inc., 1544 Cerro Gordo Street, Los Angeles 26, Calif.

The Testimony of the Stranger

(Continued from Page 17)

The three incidents above reported are verified as true. Who is this Stranger? His appearance and testimony is always the same. Is he "The Wandering Jew" so often mentioned as being seen in Europe, walking the earth with his testimony of the Lord's Return until Jesus comes? Is he like the Angelic messengers of Bible times sent of God to warn the careless people of our time? Are the three appearances with the same testimony so far apart yet so much alike, purely coincidental? To this each of us must answer for himself. However strange his testimony, current events and the testimony of Bible scholars all agree. The time of Our Lord's Return appears to be near at hand.

Surely the Stranger's message is one to impress upon us our need of readiness and the Saviour's warning: "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.

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